Fruits of the Fields

jaboticaba	jabã
mangaba	umbua
field caju	bacanicaiá
axixa	eten-ã
muruci	quenhem-ã
marmelada	hexe-ã
field aratico	bocubocu hiru
pineapple	iyanã

Daú is the favorite food of the Munduruco. It is prepared with Pará chestnuts.

This nut is quite well known, for the province of Pará yearly exports it to Europe by the thousands of hectolitres.

It is known in Europe as the Brazil nut, and contains sixty per cent light and delicately flavored oil.

To prepare daú, the Munduruco cook the nuts, peel them, soak them, mash them, place them in a pot, cover them with leaves, and allow them to smoke for eight days. [121]

This paste undergoes a sort of fermentation and exhales a strong odor.

Then they mash it again and place it in a pan on the fire.

Thus prepared, daú keeps for a long time.

They also make another kind of daú from the same nut; once

The Munduruco also feed on banana mush; yam mush; porridge of manioc flour mixed with assaí; patauá; bacaba; and maniqueira mush.

[272] In summertime they drink a sort of refreshing beverage made from wild beans which they call uxixima.

[273] They do not appear to use alcoholic beverages or to become intoxicated.

They are very frugal. When game is scarce on rainy winter days, they subsist on sweet potatoes, yams, chestnuts, daú, etc.

They preserve the flesh of game by smoking it slowly over the fire in the accustomed manner.

4: Horton E-4 (no date) 1948
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Barbed arrows are used more commonly than hook and line in fishing. Strömer's vocabulary (1932) includes references to basket traps and weirs. Fish and crocodiles are drugged with poison from twigs and leaves of the timbó.

Food preparation.—Cooking is women's work. Dishes mentioned in the literature include roasted sweet potato, banana mush, manioc broth, cará fruit soup, and a dish consisting of Brazil nuts which have been washed, soaked in water, smoked, crushed, and roasted. Meat is roasted on a babracot of green sticks or on a slanting spit. Strömer's vocabulary includes a word for manioc press and a phrase meaning "roasting house for manioc meal." Mortar and pestle are reported. Beverages are made from wild beans, cacao, and manioc meal mixed with honey and water. The *Mundurucú* had no native alcoholic beverages.

They raise tobacco and smoke it in the form of cigars wrapped in tauari bark.

VILLAGES AND HOUSES

Tocantins and Faraber imply that the dwellings are arranged around the periphery of an open village plaza in the center of which is the men's house. Bates, however, mentions a settlement of 30 houses scattered for a distance of 6 or 7 miles along a river bank; and Martius (Spix and Martius, 1823–31, vol. 3) speaks of houses arranged in rows in a forest clearing.

The men's house (ekxpa) occupied by the warriors, is a prominent feature of the village. Tocantins describes one 100 m. (325 feet) long, covered with thatch and open on one of its long sides. A photograph of a men's house in Faraber (1927 a) shows a rectangular structure [illegible] enclosed sides. The warriors slung their hammocks from posts inside it during the winter and from a series of posts set in three parallel rows and united by cross beams, in the village plaza, during the summer. Although warfare is no longer an important aspect of *Mundurucú* life, the men's house still serves as a men's work place and as a dwelling for the unmarried men. Women are not permitted to enter it.

The dwelling house (ekxpa, "big house") photographed by Faraber is a long, rectangular, windowless structure with a high thatched roof and low walls. The men's door is in the center of the long side facing the men's house; the women's door is directly opposite. Strömer describes the house as a long, rectangular building with a roof sloping to the ends and sides, and with rising peaks at each end of the roof crest, but in a later publication (1937) he speaks of the house as "dome-shaped." In the 1850's, Bates found that most of the dwellings had conical roofs and walls of framework filled with mud. The roof was covered with palm thatch, and the eaves extended halfway to the ground. Martius also reported conical roofs.

12: Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

of the extent of the population from the German explorer Karl F. P. von Martius's figure of 18,000 to 40,000 Mundurucú in 1819 and from the Brazilian traveler Antonio Tocantins's calculation of 18,910 in 1875. Henri Coudreau, a French explorer, reported the Mundurucú population of the upper Tapajós River to be 1,429 in 1896; this estimate is undoubtedly more realistic than the previous two, but it is probably too low, for it is unlikely that the Mundurucú should have lost only 200 of their number in the past half-century. My own calculation of the number of Mundurucú in the upper Tapajós area in the mid-nineteenth century is approximately 5,000. This figure is based on the number of villages at that time—about 25—and their probable average populations—about 200 each; it is admittedly a guess.

The Mundurucú enjoy a solid position of importance in the history of the Amazon Valley. Now friendly and docile rubber collectors and horticulturists, they were once the most warlike tribe of the region. A series of attacks on Portuguese settlements on the Amazon brought retaliation by the colonial troops in 1795, and thereafter the Mundurucú were the friends and military allies of the whites. The capitulation of the Mundurucú was a recognition of both superior force and the material advantages to be derived from intercourse with the whites. The Mundurucú continued their pursuit of warfare against other tribes, although occasionally as mercenaries of the colonists. Their special fame derives from headhunting, one of the major goals of their wars.

Some customs and institutions might be mentioned that distinguished the Mundurucú from their Tupian neighbors. The Mundurucú have never manufactured any of the common intoxicants of the region, although they are now fond of alcoholic beverages. In the sphere of material